1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

621 in to Lower Post. Each of these groups maintains its residence on one of the three Indian reserves adjoining Lower Post (Fig. 7). On the south bank of the Liard River are the camps of most of the Dease River, Nelson River, and Sekani people; on the north bank, east of the trading stores are other Nelson Indians and two Tahltan families, while west of the trading center and church, the land is reserved for Liard Indians. Such local divisions is traditional but not compulsory. Members of all these tribes occasionally shift their camps to reserves predominantly occupied by tribal neighbors. The growing custom of erecting permanent summer houses, however, will curtail this practice. Although discouraged from doing so by the policeman and Indian Agent, Indians occasionally camp off the reserves in proximity to the camps or houses of white trappers.

621 The community as a whole is split into two ethnic divisions, Indian and white. Visiting,
563 intermarriage, and social functions tend to be somewhat restricted between these subdivisions but there are many exceptions to this statement. Dances and gambling games organized by Indians are often participated in by white trappers. Where marriage between an Indian woman and a white man occurs, each normally maintains most intensive social interaction with his own ethnic group. Separate winter accommodations, or bunkhouses, for Indians and whites are maintained by the two largest trading companies; one independent trader, however, does not at all attempt such segregation.

621 The Indians do not take an interest in improving conditions in the community or on
499 their reserves. Such improvement was once observed in 1944 when a government bulldozer was employed by some white men to level off their properties in Lower Post. Inspired by this scene, River Joe engaged the operator for the task of constructing an automobile road to the end of the Upper Liard River Indian reserve. He proposed to pay for the work out of contributions secured from other Indians but ended by paying the major share of the costs himself. Since the road now opened the reserve to visits by the policeman's car, he and other Indians soon regretted his enthusiasm.

Social Stratification

564 Kaska society is both casteless and classless. While superficial differences of social be-
565 havior obtain between families—for example, in the type of houses built, the number of dwellings owned, or the annual income received—any operational significance of such differences is completely absent. If we regard classes as abstractions based on habits of groups in a society,[10] or if we regard class differences as based on associated interest differences,[11] we must conclude that the Kaska cannot be divided along class lines.

621 The members of the community emphasize few status differences apart from those asso-
563 ciated with age and sex. Political status is ascribed from outside the Indian society and will be discussed below. Ethnic stratification is unemphasized. Younger *métis* are sometimes referred to for a few idiosyncratic traits of behavior, but are not distinguished from the rest of the society in terms of life goals or interests and are not subjected to any differential forms of behavior originating from other members of the society.

[10] Dollard, John, Seminar on Social Structure and Individual Orientation. Yale University, 1943.
[11] Kardiner, *The Psychological Frontiers of Society* (1945), 341–342.